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THE DOVE-LIKE SOVLE.

A SERMON PREACHED BEFORE THE PRINCE'S HIGHNES AT WHITE-HALL, *Febr.* 19. 1618.

BY I. R. D. D. and one of his MAIESTIES Chaplaines in Ordinary.

BERN. epist. 341.

Nonne & aviculas levat, non onerat pennarum, sive plumarum numerositas ipsa? Tolle eas, & reliquum corpus pondere suo fertur ad ima.

Psalm 95

THE TEXT.

PSALME 55. 6.

Quis det, or, *Quis dabit mihi pennas, ſicut columbæ! tunc volabo, & requieſcam.*

Oh that I had, (or, who will giue mee) wings like vnto a doue! then would I fly away, and be at reſt.

PRAEFACE.

KIng *Dauid*, though for innocency not onely a *Doue*, but the *Phœnix of Doues*, and ſo a notable *Type* of *Chriſt*, vpon whom the *Holy Ghoſt deſcended in the ſhape of a Doue*; (Matt: 3: 16.) yet was his whole life nothing elſe, but *Bellum ſine induciis*, *a perpetual perſecution without intermiſſion.*

Such was alſo the portion of *Chriſt* the Lord of *Dauid:* And ſuch, to the world's end, will euer bee the lott of thoſe that are the *heritage* of *Chriſt.*

My Text import's no leſs; which, taken *Hiſtorically*, is the voice of *Dauid* purſued by his enemies; *Prophetically*, the voice of *Chriſt*, at his paſſion; *Myſtically*,

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ſtically, the voice of that *Myſtical Doue*, the *innocent Soule*, ſurrounded and inuironed with the ſnares of Death; Euen *Generalis quædam querela*, (ſaith *Pellican*) *a general complaint of the malice of the wicked perſecuting the righteous.*

Pellican: in loc:

For (ahlas that ſo it ſhould bee! yet ſo it is)

Ter: Phorm.

Non rete accipitri tenditur, neq; miluio,
Qui malè faciunt nobis; illis qui nil faciunt, tenditur.
The net is not pitched for rauenous birds, as are the hauke, and the kyte, but for poore harmeles birds, that neuer meditate miſchiefe. And,

Iuvenal:

Dat veniam corvis, vexat cenſura columbas.
The Doue ſhall ſurely be ſhott at, when the carrion Crow ſhall go ſhot-free.

It will then be no newes vnto you, that here the *faithfull Soule*, the *Spouſe*, the *Loue*, the *Doue* of *Chriſt*, when *trouble and heauines take holde vpon her*, and *the flouds of Belial compaſs her about*, *Tanquam avis è caveâ liberari cupit*, (as *S^t Auſtin* ſpeakes of the cloyſter'd *Monkes* in his time) *Deſireth like a Bird to be looſed out of her cage.* Or, that, as *Ionas* (by interpretation a *Doue*) after *three dayes* and *three nights impriſonment* in the *whales belly*, could not but long after his enlargement; ( ) So the *Doue-like Soule* of man, when not *three*, but *many dayes*, and *moneths*, and *yeares*, ſhe hath ben *impriſoned* in the *body*, hath a longing deſire to be *enlarged*, and to *fly* vnto God that made her; And ſo *mourning* like a *Doue* in deuoute *ſupplication*, and *mounting* like a *Doue* in diuine *ſpeculation*, breake's forth into theſe *ſad elegies*; *Oh that I had wings!* and, *Ahlas, that I*

Auſtin: de opere Monach:

Ion: 1: 17:

haue

haue not wings! wo is me, that I am constrein'd to dwel with Meſech, and to haue myne habitation among the tents of Kedar. Like as the Hart deſires the water-brooke, ſo longeth my ſoule to be with thee, O God. I deſire to be diſſolued, and to be with Chriſt. Pſal: 120: 4. Pſal: 42: 1. Phil: 1: 23.

Who will giue me wings, &c.

Which is, as if the *poore diſtreſſed Soule*, pathetically bemoaning her forlorne eſtate of pilgrimage, ſhould thus more plentifully enlarge herſelf. My *Spouſe* is already aſcēded higher than the *winds*, than the *clouds*, than the *higheſt heauens*; and I (*poore Soule!*) as a *huſbandles widow*, as a *tutorles Orphan*, as a *comfortles exile*, am left deſolate and diſconſolate in this *valley of teares*; none to care for mee, none to comfort mee, till I haue regained him whome I *loue*, and in whome I *liue*. Nay, (which worſe is) this myne owne *familiar friend*, this neareſt and deareſt *companion* of myne, my *body*, is euen a *burden* vnto mee. The weight of it, and of the ſins that hang ſo faſt on it, doth ſo clogg and ſhackle mee, ſo glew and nayle mee to the *earth*, that I cannot raiſe, or reare vp my ſelfe towards *heauen*. Or let him therefore deſcend to relieue mee, being *Filia, Sponſa, Soror*, his *Daughter*, and *Spouſe*, and *Siſter*; Or let him *giue me wings*, wherewith I may aſcend to him, *vnder the ſhadow of* whoſe *wings* I ſhall ſurely *reſt* in ſafety. PARAPHRASE Pſal. 91: 4.

I muſt confeſs, it was the very bitternes of extremity that *firſt* compell'd me to *loue* him, though of himſelfe no leſs *louely* than *Loue* it ſelfe. It was the *ſharpe ſauce* of afflictions that gaue *edge* to myne affections, and *ſharpen'd* myne *appetite* to that *ſweete*

ſtically, the voice of that *Myſtical Doue*, the *innocent Soule*, ſurrounded and inuironed with the ſnares of Death; Euen *Generalis quædam querela*, (ſaith *Pellican*) *a general complaint of the malice of the wicked perſecuting the righteous.*

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The Doue ſhall ſurely be ſhott at, when the carrion Crow ſhall go ſhot-free.

It will then be no newes vnto you, that here the *faithfull Soule*, the *Spouſe*, the *Loue*, the *Doue* of *Chriſt*, when *trouble and heavines take holde vpon her*, and *the ſtouds of Belial compaſs her about*, *Tanquam avis è caveâ liberari cupit*, (as S^t *Auſtin* ſpeakes of the cloyſter'd *Monkes* in his time) *Deſireth like a Bird to be looſed out of her cage.* Or, that, as *Ionas* (by interpretation a *Doue*) after *three dayes* and *three nights impriſonment* in the *whales belly*, could not but long after his enlargement; () So the *Doue-like Soule* of man, when not *three*, but *many dayes*, and *moneths*, and *yeares*, ſhe hath ben *impriſoned* in the *body*, hath a longing deſire to be *enlarged*, and to *fly* vnto God that made her; And ſo *mourning* like a *Dove* in deuoute *ſupplication*, and *mounting* like a *Dove* in diuine *ſpeculation*, breake's forth into theſe *ſad elegies*; *Oh that I had wings!* and, *Ahlas, that I*

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Austin: de opere Monach:

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DOUBLE EXPOSURES MADE TO COVER THE DIFFERENT DENSITIES THAT FREQUENTLY OCCUR.

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fort mee, till I have regained him whome I *love*, and
in whoune I *live*. Nay, (which worse is) I

STAINED PAGES.

sharpe sauce of afflictions that gaue *edge* to myne af-
fections, and *sharpen'd* myne *appetite* to that *sweete*

meate that endureth to euerlasting life. But *now*, hauing had some litle *fore-taste* of him, I am euen in an *holy extasy*, so rauished, so transported with a fer-

Plaut: vent desire of him, and of his presence, that, *Vbi sum, ibi non sum; vbi non sum, ibi animus est*, *where I am, there I am not; and where I am not, there am I.* For,

Erasm: *Anima est vbi amat, non vbi animat, The soule is where it loueth, not where it liueth.* Now sigh I not so much for the *præsent dangers* I would decline, as because of my *absent Loue*, whom I most desire.

Who will giue me wings! &c.

In the *scanning* of which *verse*, *ye will obserue with mee*

PARTITION. 1 The *Efficient*, or *Author* of these *wings*, *God*. *Who will giue mee? Who?* that is, who but *God?*

2 The *Matter* of the *wish*; *Wings*. *Who will giue mee wings?*

3 The *Forme* of those *wings*; *Doue-like*. *Who will giue mee wings like vnto a Doue?*

4 The *End Mediate*; *Flying*. *Then would I fly away.*

5 The *End Vltimate*, *Resting*. *And be at rest.*

1 *Who will giue mee?* There's *Christian Humility.*

2 *Who will giue mee wings?* There's *prudent Celerity.*

3 *Wings like vnto a Doue?* There's *innocent Simplicity.*

4 *Then would I fly away.* There's *deuoute Sublimity.*

5 *And be at rest.* There's *permanent Security.*

1 *Who*

1 *Who will giue mee?*) *Rogat potiùs, quàm interrogat, It's rather a Requeſt, than a Queſtion*; an *Optatiue*, than an *Interrogatiue phraſe* of ſpeach. A *phraſe* very frequent in the Old Teſtament. But I will not loade you with *inſtances*. I will quote you onely *two*. The one, out of Exod. 16. 3. *Quis det mortui eſſemus!* ſay the *Iſraelites*, murmuring againſt *Moſes* and *Aaron* in the wildernes. Where the Septuagint reade it ὄφελον, *vtinam! Oh that we had dyed by the hand of the Lord, in the land of Ægypt!* The other, out of 2 Sam. 18. 33. where *Dauid* lamenting the death of his ſon *Abſolon*, cryeth out, *Quis det mihi, ut pro te moriar! Oh that I had ben ſo happy, as to dy for thee!*

1 Quis det] or, Quis dabit mihi.

Exod. 16: 3.

2 Sam. 18: 33.

1 *Firſt* then for his *phraſe*, (*Quis det!*) It's worth the obſerving, that he ſpeakes of *God* with a *Quis*. Not with a *Quis* of *curious inquiſition* after his *Eſſence*, which is *vnſearchable*; but with a *Quis* of *pious admiration*, in reguard of his *Power*, which is *vnſpeakable*. And becauſe there is nothing that he *cannot*, but he *can* whatſoeuer he *will*, therefore my Propher ſaith not, *Who can?* but *who will giue? God*, whoſe *Name* is WONDERFVL, () *Admiratione, non ratione excipiendus eſt*: His Eſſence, and his Power would be *admired*, rather than *inquired*; *adored*, rather than *diſcuſſed*; leſt *ſoaring* too-buiſily into ſo high myſteries with the *wings of preſumption*, it fare with vs, as with the *fly* about the *cup*, or the *moath* about the *candle*; the fate of the one being to be *drown'd*; of the other, to be *burn'd*.

Eſa: 9: 6.

2ly, If any ſhall aske me, *Quis eſt Quis? Who is this Who?*

meate that endureth to euerlasting life. But *now*, hauing had some litle *fore-taste* of him, I am euen in an *holy extasy*, so rauished, so transported with a feruent desire of him, and of his presence, that, *Vbi sum, ibi non sum; vbi non sum, ibi animus est, where I am, there I am not; and where I am not, there am I.* For, *Anima est vbi amat, non vbi animat, The soule is where it loueth, not where it liueth.* Now sigh I not so much for the *præsent dangers* I would decline, as because of my *absent Loue*, whom I most desire.

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2ly, If any ſhall aske me, *Quis eſt Quis? Who is this Who?*

Iob: 21: 15. *who?* which is all one with that *Atheistical demaund*, *Quis est Omnipotens? who is the Almighty?* I will turne him to *Dauid's Psalme* of *Qui's* for his answere. *Qui facit mirabilia magna solus. Qui fecit cælos in intellectu. Qui firmavit terram super aquas*; with a number of *Qui's* besides. ( ) That *Qui* is the *Quis* that is here meant. St *Chrysostome* writing vpon those words, Psalm: 53: *Quis exurget mecum contra iniustos?* saith, it is *Quasi perlustrâsset omnes creaturas, as if my Prophet had taken a diligent survey of all the creatures of the world*, and finding among them all, none to assist him, is thereupon faine to fly vnto *God* vnder the name of *Quis*.

Psal: 135. *Chrysost: in Psal:* 53.

Ruffin: in loc: And in like sort doth *Ruffinus* paraphrase my Text (though applying it to the *resurrection* of *Christ*) *O father* (saith he) *raise me vp againe by thyne almighty power*; *Nam quis alius præter te, &c. For who but thou alone is able to giue mee wings?*

3^ly. My Prophet, in this *Option*, or *wish*, (*Quis det!*) reade's vs an excellent *Lecture* of *Humility*; to learne vs *whence* these *wings* are to be had; that they are not *Natiuæ*, but *Donatiuæ*; we haue them not of *our selues*, but are to beg them of *God* by prayer, *from whom euery good giuing, and euery perfit gift cometh.* ( ) *Semper enim petitur, quod semper optatur*; For a *Christian wish* (saith *Austin*) *doth euer include a prayer*. And, *Incassum laborat, qui alunde virtutes acquirendas putet, quàm à domino virtutum*, *He looseth his labour* (saith *Gregory*) *who thinkes to haue the wings of virtues, vnless he haue them from the Lord of hosts, the Lord of all virtues.*

Iac: 1: 17: *Aust: l: de vit: innocent:*

Gregor:

He

He it was, that when *the Dragon ſtood before the woman, ready to deuoure her childe, ſo ſoone as ſhee ſhould be deliuered, gaue wings to the woman to fly* from him *into the wildernes.* ( ) The fowles of the aër *(I graunt)* are by an Hebraiſme call'd *Domini alarum, Maiſters of the wings*; ( ) But *Dominus alarum, dominus exercituum, the true Lord and Maiſter of the wings, is the Lord of hoſts*; ( ) *Our winged hoſts.* For, *armies* alſo are ſaid to haue *Alas, wings*; becauſe the *ſide-parts* thereof were *ſo* marſhalled of olde, *Vt ſimilitudinem volantis tota acies haberet, that the whole army had the reſemblance of a flying bird.* Inſomuch that the Prophet *Eſay,* ( ) ſpeaking of the mighty *army* of the Kings of *Aſſyria*, deſcribes it by this metaphor, *Extenſio alarum, the ſtretching out of his wings ſhal fill the breadth of thy land, ô Immanüel*; that is, the breadth of the land of *Iuda. He* (I ſay) that is the *Lord of hoſts*, & ſo of the *wings* of *hoſts*, *he* it is, & none but *he*, that is the *Lord* of the *wings*, the *Doue-like wings* of the *Soule.* Nay more, *Idem dator, & redditor, he is both the giuer, & the reſtorer of them.* S^t *Auſtin* will make it plaine; ( ) *Quia, ſi deſunt, dat: ſi ligatæ ſunt, ſoluit: becauſe if the ſoule want wings, he giue's her wings: if her wings be tyed, he looſeth her wings.* For, he that *looſeth* the *wings* of a bird, that are tyed; *Aut dat, aut reddit illi pennas ſuas, He either giue's, or reſtore's her wings.* For, albeit ſhe had *wings*, yet after a ſort ſhe had them not, while ſhe could not command the *vſe* of them. But *wings* (I am ſure) the *Soule* hath none, nor none can haue, either *faſt*, or *looſe*, vnleſs they

Apoc: 12: 14:

Eccleſiaſtes 10: vlt:

Pſal: 60: 10.

Eſa: 8: 8,

Auſt: in Pſal:

Iob: 21: 15. *who?* which is all one with that *Atheistical demaund, Quis est Omnipotens? who is the Almighty?* I will turne him to *Dauid's Psalme* of *Qui's* for his answere. *Qui facit mirabilia magna solus. Qui fecit cælos in intellectu. Qui firmavit terram super aquas;* with a number of *Qui's* besides. ( ) That *Qui* is the *Quis* that is here meant. St *Chrysostome* writing vpon those words, Psalm: 53: *Quis exurget mecum contra iniustos?* saith, it is *Quasi perlustrâsset omnes creaturas, as if my Prophet had taken a diligent survey of all the creatures of the world,* and finding among them all, none to assist him, is thereupon faine to fly vnto *God* vnder the name of *Quis.*

Psal: 135. *Chrysost: in Psal:* 53.

Ruffin: in loc: And in like sort doth *Ruffinus* paraphrase my Text (though applying it to the *resurrection* of *Christ*) *O father* (saith he) *raise me vp againe by thyne almighty power; Nam quis alius præter te, &c. For who but thou alone is able to giue mee wings?*

3^ly. My Prophet, in this *Option,* or *wish,* (*Quis det!*) reade's vs an excellent *Lecture* of *Humility;* to learne vs *whence* these *wings* are to be had; that they are not *Natiuæ,* but *Donatiuæ;* we haue them not of *our selues,* but are to beg them of *God* by prayer, *from whom euery good giuing, and euery perfit gift cometh.* ( ) *Semper enim petitur, quod semper optatur;* For a *Christian wish* (saith *Austin*) *doth euer include a prayer.* And, *Incassum laborat, qui alibi virtutes acquirendas putet, quàm à domino virtutum, He looseth his labour* (saith *Gregory*) *who thinkes to haue the wings of virtues, vnless he haue them from the Lord of hosts, the Lord of all virtues.*

Iac: 1: 17: *Aust: l: de vit: innocent:*

Gregor:

He

He it was, that when *the Dragon ſtood before the woman, ready to devoure her childe, ſo ſoone as ſhee ſhould be delivered, gaue wings to the woman to fly* from him *into the wildernes.* ( ) The fowles of the aër *(I graunt)* are by an Hebraiſme call'd *Domini alarum, Maiſters of the wings*; ( ) But *Dominus alarum, dominus exercituum, the true Lord and Maiſter of the wings, is the Lord of hoſts*; ( ) *Our winged hoſts.* For, *armies* alſo are ſaid to haue *Alas, wings*; becauſe the *ſide-parts* thereof were *ſo* marſhalled of olde, *Vt ſimilitudinem volantis tota acies haberet, that the whole army had the reſemblance of a flying bird.* Inſomuch that the Prophet *Eſay*, ( ) ſpeaking of the mighty *army* of the Kings of *Aſſyria*, deſcribes it by this metaphor, *Extenſio alarum, the ſtretching out of his wings ſhal fill the breadth of thy land, ô Immanüel*; that is, the breadth of the land of *Iuda. He* (I ſay) that is the *Lord of hoſts*, & ſo of the *wings* of *hoſts*, *he* it is, & none but *he*, that is the *Lord* of the *wings*, the *Doue-like wings* of the *Soule.* Nay more, *Idem dator, & redditor, he is both the giuer, & the reſtorer of them.* S^t *Auſtin* will make it plaine; ( ) *Quia, ſi deſunt, dat: ſi ligatæ ſunt, ſoluit : becauſe if the ſoule want wings, he giue's her wings : if her wings be tyed, he looſeth her wings.* For, he that *looſeth* the *wings* of a bird, that are tyed; *Aut dat, aut reddit illi pennas ſuas, He either giue's, or reſtore's her wings.* For, albeit ſhe had *wings*, yet after a ſort ſhe had them not, while ſhe could not command the *vſe* of them. But *wings* (I am ſure) the *Soule* hath none, nor none can haue, either *faſt*, or *looſe*, vnleſs they

Apoc: 12: 14:

Eccleſiaſtes 10: *vlt:*

Pſal: 60: 10.

Eſa: 8: 8;

Auſt: in Pſal:

they be first giuen her by this *Quis*, the *Lord* of the *wings*. And so, from the *Author* of the *wings*, (*God*) I come to the *Matter* of the *wish*, *wings*. *Who will giue me wings?*

2 PENNAS.

The *righteous man* being in a wonderful streight, not knowing how, or which way to turne himselfe, what doth he? Doth he grow so male-content within himselfe, as in a desperate moode to say, *Who will giue me* a *knife*, and I will *stab my selfe*? Or, so furiously enraged against his enemies, as in a bitter pang of impatience, to cry out, *Who will giue me* the *horne* of an *Vnicorne*, that I may *goare* them? Or, the *teeth* of a *Tygre*, that I may *teare* them? Or, the *pawes* of a *Lyon*, that I may *rend* them? Or, the *Eye* of a *Basiliske*, that I may *slay* them? Or, the *Head* of a *Serpent*, that I may *malitiously plott* against them? No such matter. But, *who will giue mee wings like a Doue*, wherewith I may *rid* and *expedite my selfe* from them?

Laert: l: 6: in vit: Diogen:

For, albeit *Plato defined Man*, to be *Animal bipes, implume*, (*) *a two-footed creature, without feathers*; yet may wee truly affirme of the *deuout man*, that he is *Animal bipes, bipenne, a two-footed*, and *a two-winged creature*: *Two-footed*, in respect of his *body*; *two-winged*, in respect of his *soule*. And in this sense doth *Theodorite* terme him *Animal alatum*, *a winged creature*; *Quia quum in terris vt animal versetur, vt auis tamen in sublime volat*, *because though his body soiourne here on earth, yet doth his soule, like a bird, soare vp to heauen*. So doth *Zoroastes* (in *Picus Mirandula*) instruct his Scholars,

Theodorit:

Pic: Mirandul: Orat:

Animam

Animam esse alatam, that the Soule of man is winged; and that, when those *wings* fall off, *Præceps fertur in corpus*, then shee pitcheth downe headlong into the body: but *Illis succrescentibus, ad superos revolat*: when they grow out againe, then she flyeth vp againe. And for the better *growth* of their *wings*, he wisheth them, to *water* them with the *waters of life*, which (he tell's them) must be *drawne* out of the *foure riuers in Paradise*; *Pishon*, *Gihon*, *Hiddekel*, and *Perath*, by his interpretation, *Rectum*, *Expiatio*, *Lumen*, *Pietas*: *Rectitude* of *will*, *Expiation* of *worke*, *Light* of *knowledge*, and *Piety* of *deuotion*. Gen: 2: 11.

Mons Dei, mons excelsus; ( ) The mount of heauen is a high mount. *Vel scalis, vel alis opus est*, The soule must either mount vp a *Iacob's ladder*, or else shee must haue wings to mount her vp thither. *Wings*; whose *extension* must be in the *longitude* of *hope*; whose *expansion* in the *latitude* of *loue*; whose *elevation* in the *altitude* of *faith*. *Wings*; *ad erigendum*, to raise her vp to take her *flight*: and *Ad dirigendum*, to direct her *flight* to the marke: and lastly, *Ad regendum*, to steere and guide her course in the way to the marke. Psalt 68: 15. Gen: 28: 12.

But I shall tell you a *wonder*. The *soule* hath not 1 *pare* of *wings* onely, as haue *birds*; nor 3 *pare* as haue the *Seraphins*; but 6 *pare*, if we will beleiue the learned. Esa: 6. 2.

1 *One* pare I finde in *Viegas*, ( ) to be *Præteritorum Dolor, & Cautio futurorum*: a godly *sorow* for *sinnes past*, and a wise *prevention* of future *sinnes*; the *two parts* of *Repentance*, which *cover* the *nakednes* of the *soule*, as *wings* do the *nakednes* Viegas in Apoc: 12.

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of a *bird's body.*

Gerſon ſer. 58.

2 *Another* pare I finde in *Gerſon* ( ) to be *Spes, & Timor; Hope, and Feare.* The *right wing, Hope;* becauſe of the mercy, and fauonr, and bounty of *God:* the *left wing, Feare;* becauſe of the miſery, and frailty, and neceſſity of *man.* And as a *bird* (ſaith he) by her *wings* is kept from *falling to the ground:* ſo the *ſoule,* while with theſe two *wings* ſhee is lifted aloft in prayer, is kept from *falling into ſin.*

Marſil. Ficin. Lib. Chriſtian. Religpreſat. ſub init.

3 A *third* pare I finde in (that greate *Platonick,*) *Ficinus,* to be *Intellectus voluntatem illuminans, & voluntas intellectum accendens: Vnderſtanding, or Reaſon illightening the will; and will inflaming the vnderſtanding:* Which by devoute *Bernard,* (the *Father of devotion,*) are otherwiſe termed *Agnitio, & Devotio, Knowledge,* and *Devotion:* Neither of them can *ſublimate* the *ſoule* without the other. *Devotion,* without *Knowledge,* being but *blinde zeale:* and *Knowledge,* without *Devotion,* but *learned impiety.* Both therfore muſt *Pari greſſu in Deum tendere,* be *yoake-fellowes* as it were *in the way to God.* For, where the *light of intellect* is quite put out, as in the *Romiſh* Liturgy, which (forſooth) muſt be read in an vnknowne tongue, there what *warmth of zeale* can be imparted to the cold affection of the ignorant Idiot? And on the other ſide, where there is *knowledge* without *zeale,* (which is not the leaſt blemiſh of our *Engliſh* Profeſſours) there may that *olde taunt* be fitly taken vp; *Prævolat intellectus, & ſequitur tardus, aut nullus affectus: The vnderſtanding flyeth before, but the affection cometh limping a long way*

Bernard. de verb. Eſa. Proph. ſer. 4.

after,

after, if at all.

4 A *fourth* pare I find in *Parisiensis*, ( ) to be *Contemptus Mundi, & Amor Cælestis regni: a contempt of the world, and worldly things, and a desire of heauen, and heauenly things.* For, neither can we be *fully weaned* frō *this world*, vnles we be *truly enamoured* with that *other world*, nor *truly enamoured* with that *other* world, vnles we be *fully weaned* frō *this* world. Gul: Paris: ser: in Ascens: Dom:

5 A *fift* pare I finde in *Hugo de S^to Victore*, ( ) to be *Gemina Charitas, a two-fold Loue; In Deum: In Proximum*, the one, *towards God:* the other, *towards our Neighbour:* becaufe, as a bird is *covered* with her *wings*, fo doth *Loue couer a multitude of finnes.* ( ) But, *Hæc charitas non qualifcunq; eft*, (faith *Auftin*) *It's not euery fick feather of loue, that is fitt to be ftuck in thefe wings.* For firft, our *loue to God* muft be fuch as is *God's* to *vs*; *Voluntary*, not *Mercenary*: & then, our *loue to our Neighbours*, fuch as we would wifh our *Neighbour's* fhould bee to *vs*; *fincere*, without *hypocrify: Permanent*, without *vncertainty*: and (which muft be the ground of both) *Religious*, without *impiety.* For, euen the *wicked* are leagued and *linked* together in the ftreighteft bonds of a *ftreined confcience:* and they are faid *entirely* to *loue* one another, impatiently to beare the abfence one of another, exceedingly to delight in the company and conference one of another. But, *Amor ifte Tartareus eft, This loue* (faith *Auftin*) *is a helliſh, diueliſh loue. Viſcum habet, quo deijciat in profundum, non pennas, quibus levet in cælum: It hath in it bird-lime, to catch and caft vs into hell, not wings, wherewith to* Hug: de S: Vict: Inft: Monaft: ſer: 97: Luc: 5: 20: Auft: præfat: in Pſal: 140: Auft: ibid:

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4 A *fourth* pare I find in *Pariſienſis*, ( ) to be *Contemptus Mundi, & Amor Cæleſtis regni: a contempt of the world, and worldly things, and a deſire of heauen, and heauenly things.* For, neither can we be *fully weaned* frō *this world*, vnleſs we be *truly enamoured* with that *other world*, nor *truly enamoured* with that *other* world, vnleſs we be *fully weaned* frō *this* world.

Gul: Pariſ: ſer: in Aſcenſ: Dom:

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Iac: 5: 20: Auſt: prefat: in Pſal: 140:

Auſt: ibid:

elevate and lift vs vp to heauen.

Petr: Blesens: ser. 51.

6 The *sixt* and *last* pare I finde in *Petrus Blesensis*, () to be *Actio, & Contemplatio, Action, and Contemplation.* For, in both these must a Christian man enterchangeably buisy himselfe. His whole *life* must

Gen: 28: 12.

be as a *Iacob's Ladder:* () The *foote* of it fixed on the *earth* by *Action*, but the *top* reaching vp to *heauen* by *Contemplation.* One while he must be *Angelus ascendens, an Angel ascending* to the *service* of God by *Contemplation*: An other while, *Angelus descendens, an Angel descending* to the helpe of his *Neighbour* by *Action.*

The *two Maister-feathers*, in the *wing* of *Action*, are; *Obedience* in the *heart*, to obey what God commaundeth; () and *Execution* in the *hand*, to performe what he enioyneth. ()

Psal: 57: 8. Psal: 40: 10.

The *two Maister-feathers*, in the *wing* of *Contemplation*, are; A *Persuasion* of God's *Power*, to make vs

Luc: 20: 36.

ἰσάγγελοι, *equall with the Angels*: and a *Confidence*

1 Tim: 2: 4.

in his *Mercy, that he will haue all men to be saued.* ()

Lo; the *soule* of the righteous hath *sixe pare* of *wings.* The first pare, *A godly sorow for sinnes past, and a wise prævention of future sinnes.* The second, *Hope, and Feare.* The third, *Knowledge, & Deuotion.* The fourth, *a Contempt of the world, and worldly things; and a Desire of heauen, and heauenly things.* The fift, *the Loue of God, and the Loue of our Neighbour.* The sixt, and last, *Action*, and *Contemplation.*

Aust: in Psal:

Do ye wonder at this? St *Austin* make's this wonder yet more wonderfull. For he saith plainely, that *Pennæ sunt virtutes, the wings of the soule, are the*

virtues

virtues of the Soule; and ſo conſequently, the ſoule hath ſo many *wings*, as ſhee hath *virtues*. For, it is not with the *ſoule*, as with other *winged creatures*; of which the Naturaliſts obſerve, that *Volatilia imperfecta plures habent alas, quàm perfecta*: *Such as are imperfit haue more wings than the perfit*; as, we ſee, there are certeine *imperfit inſect flyes*, that haue *foure*, or *ſixe wings*, whereas *birds* which are *perfit* creatures, haue but *two*. No; the *multiplicity* of the *ſoule's wings* is no argument of the *imperfection*, but rather of the *perfection* of the ſoule; which the more *virtuous* it is, the more *perfit* it is, and the more *perfit* it is, the more eager it is to atteine to the higheſt *pitch* of *perfection*.

But, becauſe *Properanti etiam celeritas mora eſt*: *He that haſteneth, think's quicknes it ſelfe to be but ſlacknes*; therefore the *deuoute ſoule* hying and haſtening forward in the way to God, content's not herſelfe with *leggs*; hardly with *wings*. For, it's not *euery wing* that will ſerue her turne: but ſhee muſt haue either *Pennas aurorae*, *the wings of the morning*; () whoſe *winged* light *flyeth* from Eaſt to Weſt in an inſtant, and filleth the whole Hemiſpheare with her brightnes: or elſe *Pennas Columbae*, *the wings of a Doue*; which are *Perniciſſimae, vt eam accipiter aſſequi non poſſit*: () *ſo admirably ſwift, that ſhe infinitely out-flye's the hawke*. So, ſhee ſumme's not vp her *wiſh* with *wings*; but (in the *third* place) ſhee muſt haue *wings like vnto a Doue*.)

Pſal: 139. 8.

Pellican: & Emmm Sa:

3 SICVT COLVMBAE.

As *God*, of all the *fowles* of Heauen, hath choſen to himſelfe but one *Doue*; () ſo the *faithfull ſoule*, of all

2 Eſdr: 5: 26.

elevate and lift vs vp to heauen.

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1 Tim: 2: 4.

in his *Mercy, that he will haue all men to be saued.* ()

Lo; the *soule* of the righteous hath *sixe pare* of *wings.* The first pare, *A godly sorow for sinnes past, and a wise prævention of future sinnes.* The second, *Hope, and Feare.* The third, *Knowledge, & Deuotion.* The fourth, *a Contempt of the world, and worldly things; and a Desire of heauen, and heauenly things.* The fift, *the Loue of God, and the Loue of our Neighbour.* The sixt, and last, *Action*, and *Contemplation.*

Aust: in Psal:

Do ye wonder at this? St *Austin* make's this wonder yet more wonderfull. For he saith plainely, that *Pennæ sunt virtutes, the wings of the soule, are the*

virtues

virtues of the Soule; and ſo conſequently, the ſoule hath ſo many *wings*, as ſhee hath *virtues*. For, it is not with the *ſoule*, as with other *winged creatures*; of which the Naturaliſts obſerve, that *Volatilia imperfecta plures habent alas, quàm perfecta: Such as are imperfit haue more wings than the perfit*; as, we ſee, there are certeine *imperfit inſect flyes*, that haue *foure*, or *ſixe wings*, whereas *birds* which are *perfit* creatures, haue but *two*. No; the *multiplicity* of the *ſoule's wings* is no argument of the *imperfection*, but rather of the *perfection* of the ſoule, which the more *virtuous* it is, the more *perfit* it is, and the more *perfit* it is, the more eager it is to atteine to the higheſt *pitch* of *perfection*.

But, becauſe *Properanti etiam celeritas mora eſt: He that haſteneth, think's quicknes it ſelfe to be but ſlacknes*; therefore the *deuoute ſoule* hying and haſtening forward in the way to God, content's not herſelfe with *leggs*; hardly with *wings*. For, it's not *euery wing* that will ſerue her turne: but ſhee muſt haue either *Pennas aurorae*, *the wings of the morning*; () whoſe *winged* light *flyeth* from Eaſt to Weſt in an inſtant, and filleth the whole Hemiſpheare with her brightnes: or elſe *Pennas Columbae*, *the wings of a Doue*; which are *Perniciſſimae, vt eam accipiter aſſequi non poſſit*; () *ſo admirably ſwift, that ſhe infinitely out-flye's the hawke*. So, ſhee ſumme's not vp her *wiſh* with *wings*; but (in the *third* place) ſhee muſt haue *wings like vnto a Doue*.)

Pſal: 139. 8.

Pellican: & Emmin: Sa:

3 *SICVT COLVMBAE.*

As *God*, of all the *fowles* of Heauen, hath choſen to himſelfe but one *Doue*; () ſo the *faithfull ſoule*, of all

2 Eſdr: 5: 26.

all the fowles *wings*, hath choſen onely the *Doues wings*. For, not birds of euery feather can reach ſo high, as *Heauen*. The *ſoule* that will *fly thither*, muſt haue not onely *Pennas, wings*; but *Pennas, Sicut Columbæ, Doue-like wings*: And *Sicut*, not onely *Similitudinis*, but *Æquiparantiæ*, *like them* not for *ſhew* onely, but for *vſe* too.

There's a *great family* of *Sicut's* in the world. Many that are onely *Sicut collum Columbæ, like the Doue* in *nothing*, but in her *neck*. As that hath in it *Colores Iridis, all the colours of the raine-bow*: ſo haue they *colores veritatis, all the colours of truth & honeſty that may bee*. But, *veritas ſine fuco eſt, true honeſty*, as it *feareth*, ſo it *loueth no colours*; becauſe the *more colours*, the *leſs honeſty*.

Sayde I, in *nothing like* her, but in her *neck*? Yes, in her *voice* too. For, ſo is the Church of *Rome*; hauing *vocem columbinam*, but *vitam corvinam*; () *the voice of a Doue*, prætending nothing but *ſimplicity*: *but the life of a crow, vivens cadaveribus, liuing by the death, and downefall of Princes*.

Humfred: confut: Campian: rat: 3.

Againe, There are many that haue *Pennas*, and *Pennas Sicut, wings*, and *wings like*: but *like* to *what*? Not *Sicut columbæ, like vnto a Doue*: but

Gerſon: medit: 70: circa Aſcenſ: Dom:

1 *Sicut Cicadæ, like vnto a Graſſhopper*: *Pennas, quibus à terrâ elevari non poſſunt*, () *Wings that cannot lift them vp from the earth*. Or, if they do, it is but *Per ſaltum*, not *Per volatum*; *they onely ſerue them to hop, not to fly with*. No ſooner *vp* from the earth, but by and by *downe* againe. *Such* are *they*, whoſe *devotion* is *ſoone hott, ſoone colde* againe. They could

like

like it well, to go to heauen *Per ſaltum*, as it were *at one iump*, without more adoo: but *Per volatum*, *by flying*, (by a cõſtant courſe of well-doing), that's too-laborious for them: they cannot, they will not endure it.

2 Or, *Sicut Milui*, *like vnto a Kyte*, *Qui ſurſum volat, ut prædam in terrâ commodiùs deſpiciat*; *Which mount's high, that he may the better eſpy a prey below*; vpon which he præſently *diſmount's* againe, and liue's vpon ſpoile and rapine, either of *liue* pullen, or of *dead* carrion. *Such* are they that make a goodly *ſhew* of *mortification*, of *holines*, of *retiredues from the world*, euen as if they were *rapt vp into* St *Paul's third heauen*; Yet none, whoſe *Ey*, and whoſe *heart* is more firmely *fixed vpon the world*, than theirs.

3 Or, *Sicut Falconis*, *like vnto a Falcon*; which can finde no *reſt* for his *wings*, becauſe he is euer buiſy in purſuite of a prey. *Such* are they that greedily riſe by others ruine; of whom the Lord complaineth, Ier: 2: 34: by a *metaphor* taken from birds that *ſteine* their *wings* with *prey*; *In alis tuis inventus eſt ſanguis*: *In thy wings is found the bloude of the ſoules of the poore innocents*. Ier: 2: 34:

Or, *Sicut Struthionis*, *like vnto an Oſtrich*, which is a *bird-beaſt*; () halfe a *bird* of the *aër*, and halfe a *beaſt* of the *earth*: and he hath ſuch a weighty body, that he cannot mount vp to *fly* aloft; but flickereth in ſuch-wiſe, as he cannot be out-gone. *Such* are thoſe *holy-vnholy worldlings*, that will needes *mingle heauen and earth* together; that will ſeeme to haue their converſation in *heauen*, when yet their affections weigh *Calvin: in Iob: 39: 16: & Aquin 12a: q. 102: art: 6.*

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weigh them downe to the *earth*; that (contrary to the
2 Tim: 2: 4: *Apostle's* rule, 2 Tim: 2:) will *Deo militare, & seculo se implicare: be God's souldiours, and the world's solicitours.* Nay, (contrary to our *Sauiour's* rule, Mat. 6:
Matt: 6: 24. will *Deo & Mammonæ seruire, diuide their seruice betwixt God and Mammon.*

5 Or, *Sicut Pauonis, like vnto a Peacock*, whose
Iob: 39: 16. *pleasant wings*, (as the holy man *Iob* call's them) more *pleasant* to *others*, than *profitable* to *himselfe*, are more for *ostentation*, than for *vse*. *Et dum plumas*
Fulgent: Mythol: *ostentat, posteriora turpiter nudat*, saith *Fulgentius*; *and whiles he spreade's out his gaudy plumes, he displaye's the outlines of his hinder-parts. Such* are our *Angelicall Gospellers* at this day; who yet *differ* from the *Peacock* in *this*, that whereas the *Peacock* is saide to haue *Argus his Eyes* in his *tayle*, they (it should seeme) haue them in their *heads*. Else, how could they espy so many *superstitious obliquities* in our Church, where our *Eagle-eyed Prelates* can see none? These men, while they *spreade* out their gay *plumes*, (*Iactantiam in verbis, arrogantiam in factis*) while they *simper* it *deuoutly*, and yet *raile Iesuitically* against *Church*, and *State*; while they heare Sermons, pray, giue almes, make a *sowre Lenten-face* (all, *to be seene of men*, Matt: 6: onely, they loue not to be
Matt: 6: 5. seene to *fast*, but with *full bellies*) what do they but shew the *outlines* of their *hinder-parts*? bewray the *feare fulnes* of their *later* end?

6 Or, *Sicut Sturni, like vnto a Stare*; which first suck's vp the *pigeon's* eggs, and then *flyeth away*. Such were the *thieuish Monkes* in St *Austin's* time, whom

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he thus derideth;(*O si illis Dominus pennas daret, vt tanquã sturni fugarentur! O that they had wings, that they might be chased away like stares!* And *such* are the thieuish *Iesuites* and *Seminaries* at this day, who *creepe into widow's housen, and leade captiue simple women laden with sin*, as the Apostle speake's, 2 Tim: 3: and when they haue so done, they are gone; like that *olde Seminary* (euen the *Father* of *Seminaries*) the *Diuel, Qui superseminavit, & abijt:*(*who, when he had sowed tares among the good corne, went his way.* Of *them* I will not say, as St *Austin* of the *Monkes, O si illis Dominus pennas daret!* but, * *O si illi Domino Regi penas darent, ut tanquam sturni fugarentur! O that my Lord the King would giue yet* (if it may be) *some stricter order, for the banishing of these egg-sucking stares* out of the *Doue-coate* of our *Church!* otherwise likely, within a while, to become a *Cage* of *vncleane birds*; a place *for Zijm and Ohim, the Satyres, and the Scritche-owles* of *Rome to lodge in.*

Austin: de opere Monach: c: 23.

2 Tim: 3: 6.

Matt: 13: 25.

* Praised be the Lord: for he hath heard the voice of my humble petitions, Psal: 28: 7. Iunij 14: 1624.

Apoc: 18. 2. Esa: 34: 11.

7 Or, *Sicut Anseris, like vnto a Goose*; whose *wings* are but of litle vse, saue onely to make *pennes* with. *Such* are that rabulous rabble of *Romish Rabsakehs:* (*Stapleton, Parsons, Becanus, Tortus*, and other *birds* of the *same feather*) *set to keepe the Capitol* of the *Church* of *Rome*, and with the *gaggling* noise of their *scribbling Goose-quills*, to giue warning of whatsoeuer *hostile impressions*. With them they daily make *flying bookes*; like *Zacharie's Volumen volans*; his *flying booke of curses*, Zach: 5.) *Flying?* I might haue said, *Lying bookes*, that spare neither

Zach: 5: 1.

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7 Or, *Sicut Anſeris, like vnto a Gooſe*; whoſe *wings* are but of litle vſe, ſaue onely to make *pennes* with. *Such* are that rabulous rabble of *Romiſh Rabſakehs: (Stapleton, Parſons, Becanus, Tortus*, and other *birds* of the *ſame feather*) *ſet to keepe the Capitol* of the *Church* of *Rome*, and with the *gaggling* noiſe of their *ſcribbling Gooſe-quills*, to giue warning of whatſoeuer *hoſtile impreſſions*. With them they daily make *flying bookes*; like *Zacharie's Volumen volans*; his *flying booke of curſes*, Zach: 5.) *Flying?* I might haue ſaid, *Lying bookes*, that ſpare neither

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King, nor *Kæsar*, that is against them.

8 Or, *Sicut Vespertilionis*, *like vnto a Batt*; which (with the *adulterous ey*, Prou: 7:) watcheth for the *twi-light*. Such are our *Æquivocal Protestants*, who loue the *twi-light* of *truth*, better than the *noone-light*; whose Religion may well enough be declined with the article (*Hoc*) for it is of the *Neuter gender*; Not much vnlike him (in *Pliny*) whose picture was so ambiguously drawne by *Polygnotus Thasius* a cunning Painter, that it was doubted, *Ascendentemnè cumclypeo depinxisset, an descendentem: whither he had painted him climbing vpward, or going downeward with his shield*. For, so cunningly do these *Vtrinquetaries* cary theire *shield of faith*, (as the Apostle call's it, Ephes: 6:) that it iustly may be doubted, whither it be to *defend Vs*, or our *Aduersaries*. They haue one foote within thy gates, O *Ierusalem!* another within the gates of *Babylon*: One within thy Church, O *England!* another within the Church of *Rome:* One *wing* to *fly to vs*: and another, to *fly from vs*.

Prov: 7: 9:

Plin: l: 35: c: 9.

Eph: 6: 16:

9 Or, lastly, *Sicut Icari*, *like vnto Icarus* in the Fable; who for want of better, got him *Alas cereas*, *wexen wings*, which so soone as they were melted with the heate of the Sunne,

Icarus Icareis nomina fecit aquis; *Downe come's Icarus into the Icarean Sea*, and becomes (if I may so speake) a *God-father* to the Sea that *Christen'd* him. Such are those *Mountebanke*-Diuines, who sometimes *fly* aloft to high place, not *Alis scientiarum*, *with the wings of knowledge*; but, *Alis diuitiarum*, *with*

Ovid.

with the wexen wings of their riches: For, as *riches make themselues wings, and fly away,* ( ) so do they also make *wings* for those that haue them (*Icarean, wexen wings*; euen of the *wexe* of the *King's Broade Seale*) wherewith they *mount* them aloft to præferment. Prou: 23: 5.

But, (beloued) it's none of these *SICVT'S* will serue the turne; Not *Sicut Cicadæ, wings like a Grasshopper*; or *like* a *Kyte*; or *like* a *Falcon*; or *like* an *Ostritch*; or *like* a *Peacock*; or *like* a *Stare*; or *like* a *Goose*; or like *Icarus*; (these are *Alæ malæ*, *sory wings to soare with*;) but *Sicut Columbæ, wings like an innocent Doue*, wherewith to *fly* from *such wings* as these. *They, they* be the *wings*, which the righteous soule somuch desireth. For, *wisdome* (with her *retinue* of *graces* and *virtues*) *will not enter In malevolam animam*; *into any but an innocent soule.* ( ) It's therfore our Sauiour's aduise to his Disciples, ( ) *Be ye wise as Serpents, and innocent as Doues: wise as Serpents, Vt antiquo Serpenti resistatis*; *that ye may be able to resist that olde Serpent, the Diuel*; *and innocent as Doues, Vt Columbæ, spiritui Sancto, placeatis*; *that ye may please the holy Ghost, who came downe in the forme of a Doue.* He would haue them to be *Vt Columbæ sine felle, as Doues without gall or bitternes*; but not like *Ephraim*, Ose: 7: *Vt Columba sine corde*; *as a Doue deceiued, without heart.* The *Diuel* is a *winged Serpent*, swift to make after you. It is then but needefull, that ye be *winged Doues*, swift to fly from him. Πτέρυγες περιστερᾶς χαρίσματα ἁγίου πνεύματος: *The wings of the Doue* (saith *Suidas*) *are the gifts and graces of the holy Ghost*; the wings, that make the godly,

Sap: 1: 4: Matt: 10: 16.

Matt: 3: 16: Ruffin: in loc: Ose: 7: 11.

Suidas.

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Ouid.

with the wexen wings of their riches: For, as *riches make themselues wings, and fly away,* (*Prou: 23: 5.*) so do they also make *wings* for those that haue them (*Icarean, wexen wings*; euen of the *wexe* of the *King's Broade Seale*) wherewith they *mount* them aloft to præferment.

But, (beloued) it's none of these *SICVT'S* will serue the turne; Not *Sicut Cicadæ, wings like a Grashopper*; or *like* a *Kyte*; or *like* a *Falcon*; or *like* an *Ostritch*; or *like* a *Peacock*; or *like* a *Stare*; or *like* a *Goose*; or like *Icarus*; (these are *Alæ malæ, sory wings to soare with*;) but *Sicut Columbæ, wings like an innocent Doue*, wherewith to *fly* from *such wings* as these. *They, they* be the *wings*, which the righteous soule somuch desireth. For, *wisdome* (with her *retinue* of *graces* and *virtues*) *will not enter In malevolam animam; into any but an innocent soule.* () It's therfore our Sauiour's aduise to his Disciples, () *Be ye wise as Serpents, and innocent as Doues: Wise as Serpents, Vt antiquo Serpenti resistatis; that ye may be able to resist that olde Serpent, the Diuel, and innocent as Doues, Vt Columbæ, spiritui Sancto, placeatis; that ye may please the holy Ghost, who came downe in the forme of a Doue.* He would haue them to be *Vt Columbæ sine felle, as Doues without gall or bitternes*; but not like *Ephraim*, Ose: 7: *Vt Columba sine corde; as a Doue deceiued, without heart.* The *Diuel* is a *winged Serpent*, swift to make after you. It is then but needefull, that ye be *winged Doues*, swift to fly from him. Πτέρυγες περιστερᾶς χαρίσματα εἰσὶ πνεύματος: *The wings of the Doue* (saith *Suidas*) *are the gifts and graces of the holy Ghost*; the wings, that make the

Sap: 1: 4: Matt: 10: 16. Matt: 3: 16: *Ruffin: in loc:* Ose: 7: 11. *Suidas.*

godly, (yea, *though they haue lyen among the potts*, as being *black* with *afflictions*) to be *Sicut pennæ Columbæ deargentatæ*, Psal: 68: *as the wings of a Doue that is couered with ſyluer, and whoſe feathers are like yelow gold*; that is, *right deare and pretious in the ſight of God*. Theſe *wings* till we haue obteined of *God* by *prayer*, *fly* we cannot: but when once wee haue obteined them, then we may, & muſt *fly*; which is my *fourth* point. *TVNC VOLABO*, *then would I fly away*.

Pſal: 68. 13.

4 *TVNC VOLABO.*

No ſooner were the *creples leggs* reſtored vnto him by *Peter*, but he *walked*; () So, no ſooner muſt we haue *wings giuen* vs by *God*, but we muſt *fly*. For, what are we the better to haue *wings*, if we *vſe* them not? Or, how do we *vſe* them, if we *fly* not with them? For, a *wing*, (ſay the *Greekes*) is call'd πτέρυξ, *quaſi* πίτερυξ, of πίτνημι, *to fly*. And πτερῶν δύναμις τὸ ἐμποιεῖν ἄνω, ſaith *Plato*, *the vſe and office of a wing, is to heaue vp that which is heauy towards heauen*.

Act: 3: 8.

Plato.

The *Soule* then that wilbee *Auis Paradiſi* a *bird of that heauenly Paradiſe*, muſt be not onely *Pennata*, but *Volatilis* too, ſhee muſt not onely *haue wings*, but ſhee muſt *fly*. So ſhall ſhee be ſure to haue the comfortable *gale* of God's *Spirit* to further her, as *birds fly* beſt, when they haue the *winde* with them. I ſay, ſhee muſt haue *wings*, not onely *Ad velandum*, *to couer her nakednes*, but *Ad volandum* too, *to lift vp her ſin-bred weightines*; *Wings*, *Quibus leuet ſe ſupra ſe* (as *Bernard* ſpeakes) *wherewith ſhee may lift vp her ſelfe aboue her ſelfe*; *Wings*, *Quas dum portat, portatur*: *which while ſhee carieth* here on

Bern: Auſtin: de verb: Apoſt: ſer. 24.

earth,

earth, herſelfe is by them caried vp to *heauen; Wings*; that ſhee may *Volare*, not *Conniti*, not *Palpitare*, *fly*, not *flicker, and flutter to no purpoſe*; like yong *calow chickens*, whoſe *wings* are not yet *growne*. And againe; Shee muſt *Volare*, not *Humi reptare*: *fly, not creepe vpon the ground*, by ſetting her heart vpon *earthly* things; like *wormes*, and *ſerpents*, which *go vpon their breſt and belly*. ( ) Gen: 3: 14.

But, as our *wings* are not *material wings*: ſo neither muſt our *flight* be a *bodily flight*; leſt it fare with vs, as with King *Bladud* the builder of *Bath*, who (as our *Engliſh* Chronicler report's) after many yeares ſtudy at *Athens*, and 20 yeares reigne here in *England, brake his necke, while (Simon Magus*-like) *he attempted to fly in the aër*. Stow chronic: Egeſipp: l: 3: deſtr: Hieroſ: c: 2.

No; our *flight* muſt be a *ſpirituall*, not a *bodily flight*. But, *whence?* and *whither* muſt we *fly? Whence?* but *à ſolicitudine ſæculi? from the turbulent cares of this world? whither?* but *Ad ſolitudinem cæli? to the ſweete repoſe of a better world? whence?* but *Ab hominibus abhominabilibus? from men that are abhominable in their doings? Whither?* but vnto *God*, who is *fugientibus refugium? a refuge for all them that fly vnto him?* And wiſdome it ſhalbe for vs to *fly vnto him*, ſith *from him* fly we cannot, whitherſoeuer we *fly*. Pſal: 57: 5. Pſal: 18: 2. Pſal: 139: 8:

This (beloued) ſhould teach vs *ſublimity* in our *flight*; not to *fly low* & cloſe to the ground, like *ſwallows* againſt a ſtorme; but to *raiſe* our *flight* to a high pitch, euen as *high*, as the *moſt High*; as did *Moſes* when he *ſaw* him who is *inviſible*. For, *Mens quauis ave levior, cùm Deus pennas aptârit, præter volat montes*, ſaith *Chryſoſt*: Heb: 11: 27. Chr, ſeſt.

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No sooner were the *creples leggs* restored vnto him by *Peter*, but he *walked*; () So, no sooner must we haue *wings giuen* vs by *God*, but we must *fly*. For, what are we the better to haue *wings*, if we *vse* them not? Or, how do we *vse* them, if we *fly* not with them? For, a *wing*, (say the *Greekes*) is call'd πτέρον, *quasi* πέτερον, of πέτομαι, *to fly*. And πτερῶν δύναμις τὸ ἐμβριθὲς ἄγειν, saith *Plato*, *the vse and office of a wing, is to heaue vp that which is heauy towards heauen*.

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The *Soule* then that wilbee *Avis Paradisi a bird of that heauenly Paradise*, must be not onely *Pennata*, but *Volatilis* too, shee must not onely *haue wings*, but shee must *fly*. So shall shee be sure to haue the comfortable *gale* of God's *Spirit* to further her, as *birds fly* best, when they haue the *winde* with them. I say, shee must haue *wings*, not onely *Ad velandum*, *to couer her nakednes*, but *Ad volandum* too, *to lift vp her sin-bred weightines*; *Wings*, *Quibus levet se supra se* (as *Bernard* speake's) *wherewith shee may lift vp her selfe aboue her selfe*; *Wings*, *Quas dum portat, portatur*: *which while shee carieth* here on *earth*,

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Chryſoſt: The ſoule, when God hath once furniſhed her with wings, flye's, lighter than any bird, ouer the high-eſt mountaines. And ſo (as the ſame Father ſweetely elſewhere) *Vt Deus in cælo dicitur, & tamen eſt in terris; ita nos in terrâ, & tamen in cælo ſumus: As God is ſaide to bee in heauen, and yet is alſo here on earth; ſo we that are here on earth, are yet alſo in heauen.*

Idem hom: 16: in ep: ad Hebr.

But, as the *Fowler* hath many wiles, wherewith he beguile's the ſeely bird: ſo the *Diuel*, who is *Auceps, & proditor animæ; a cunning fowler, and a peſtilent traytour to the ſoule*, hath many meanes to hinder her *flight* to *heauen*.

1 Now he raiſeth vp a *tempeſt of tribulation* againſt her, which ſo clott's, and clogg's, and prægrauate's her *wings*, that ſhee becomes (as *Gerſon* ſpeake's) *Similis paſſerculo compluto; like a weather-beaten ſparow, whoſe wings are ſo wett, he cannot fly.*

Gerſon.

2 Now hee *lure's* her vnto him, with the ſweete *baites* of the *fleſh*.

3 Now he ſeeke's to *catch* her in the *pitfall* of *concupiſcence*.

4 Now to *entangle* her with the curious *networke* of *pride*.

5 Now to *inviſcate* her with the *bird-lime* of *couetouſnes*. For, *Amor rerum terrenarum, viſcum eſt ſpiritualium pennarum: The loue of earthly things (ſaith Auſtin) is as bird-lime to our ſpiritual wings.* Behold, no ſooner canſt thou *couet*, but thou art *caught*. *Quando volabis, vbi verè requieſcas, quando hìc, vbi malè hæſiſti, requieſcere voluiſti? O when wilt*

Auſt: de verb: Dom: ſer: 33.

Ibid.

wilt thou fly thither, where thou may'ſt reſt indeede, ſeeing thou deſireſt to reſt here, where thy feathers are thy fetters? For, *Ligatæ pennæ onus faciunt*, as the ſame *Auſtin* elſewhere; Though as good *no wings*, as *lame wings*, yet as good *lame wings*, as *limed wings*; becauſe the *wings* of a bird, when they are *bird-limed*, are euen a burden vnto her; which yet, otherwiſe, ſerue *Ad elevandum, ad alleviandum*; not onely *to liſt her* vp, but *to lighten her*. *Auſt: in Pſal:*

6 Now he lett's fly at her with his feathered *bird-bolts of vanity*; and with them indeede, moſt commonly, he kill's the bird in the *Ey*. Ier: 9: 21.

7 Now he privily ſhoote's at her with the *hand-gun* of *Atheiſme*; and ſo, plott's as it were a *powder-treaſon* againſt her, and againſt her Maker, to *blow them vp* (if it might be) at one blow. Tit: 1: 16. Pſal: 14: 1.

8 Now he *compaſſeth* her *about with the ſnares of death*; and laye's them ſo thicke, ſhe can hardly eſcape them. *Snares* of *proſperity*, and *ſnares* of *adverſity*; *ſnares* by *foes*, and *ſnares* by *friends*; *ſnares* in *bed*, and *ſnares* at *board*; *ſnares* at *home*, and *ſnares abroade*; as if the whole world were nothing but *ſnares*. Pſal; 18: 3.

9 Nay, what will ye ſay, if as the *Romanes* painted νίκην ἄπτερον, *victory without wings*; () ſo the Diuel would haue ψυχὴν ἄπτερον, *the ſoule* to be *without wings*? If, as *they clipt* the *wings* of *victory*, that ſhe might neuer *fly* from *them* to their *enemies*; ſo *he clip* the *wings* of the *ſoule*, that ſhee may neuer *fly* from *him* to *God*, his greateſt *enemy*? *Pighius in Theſmide.*

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ments to our *flying*. Yet from all these shall wee easily *fly*, if we *pray*, *Quis det! who will giue me wings, that I may fly!* Or, if, being *ensnared*, we *pray* againe, *Quis det!* that is, *Quis reddat! Who will loose mee!* who will *render* me my *wings*, that I may *fly*! *Fly*, & exercise my selfe in *flying*! because (as the *Proverb* is) *Avis volans non timet retia: The flying bird feare's not the net.* It's neither *ginne*, nor *gunne*, nor *bird-bolt* can reach vs, if we *fly* so *high* as *heauen*: Which, what is it, but to *fly* from *danger* to *safety*? from *dolour* to *ioy*? from *labour* to *rest*? To *REST*; which is my *fift*, and *last* point; being the *end* of the *former end* of our *wings*, which was *flying*; and shalbee the *end* and vp-shot of my præsent discourse. And that both you, and I may the sooner *be at rest*, ye shall see me make such haste to *fly* ouer it, as if I were *Alipes*, *wing-footed*, with *Mercury*; nay, as if I had *Mercury*, or *quick-syluer* in my *wings*. *Et requiescam, and be at rest.*

5 ET REQVIESCAM.

1 The Method (ye see) is; first *VOLABO*, and then *REQVIESCAM*; *Flying*, first; and then *Resting*; the labour of *flying* being the *high-way* to *rest*; and *rest* the vndoubted *reward* of that labour. For, as in *Natural Philosophy*; *Motûs meta, quies*; *Rest is the end of motion*; And, in *Ciuil* affaires; *Motion*, the way to *promotion*: So, in *Diuinity*, St *Paul* must *Sequi*, before he can *Assequi*; *follow*, before he can *comprehend*, Phil. 3. And here, we must *Volare*, before *Requiescere*; *fly*, before we can *rest*. For, (as St *Austin* saith well) *Cùm audis Deum requieviſſe poſt opera, fruſtrà ſperas requiem, niſi poſt labores: Seeing ye heare, that God*

Phil: 3: 12.

Austin.

rested

rested not, till after his six dayes works, in vaine shall ye hope for rest, but after labour.

Here then must we haue ἑξάημερον *pœnitentiæ*, our *six-dayes worke of Repentance*, which is our *flying to God*, if hereafter we will haue σαββατισμὸν, *a Sabbath of rest*. () Nay, here must we haue our *Quadragesima*, our *Lent of Sorow* for our *sinnes*, if hereafter we will haue a *Quinquagesima*, a *Pentecost*, a *Iubilee of ioy*, and *rest*. To be short; *here* must we haue, as hath the *Doue*, and as had *Doue-like Ezechias*, () *Gemitum pro cantu, mourning in sted of singing*, if *hereafter* we will haue, as haue the *Seraphins*, () *Cantum pro gemitu, singing in sted of mourning*.

Hebr: 4: 9.

Esa: 38: 14.

Esa: 6: 3.

2. Againe; In that the *afflicted soule* here *prayeth* vnto *God*, for *wings*, wherewith she may *fly* vnto him, and *rest*; we are taught, that there is no *true rest*, but In *God*. It's a lesson, which our Sauiour himselfe teacheth, Io. 16. 33. *In me pacem, in mundo pressuram; In me ye shal haue peace, in the world ye shall haue affliction*: There is *Tempestas in imo, tranquillitas in summo; All storme here beneath, all calme there aboue*. Whither then (thinke ye) is better, or more optable, to liue in perpetual *stormes here beneath*? or in a perpetual *calme there aboue*? To *rest* in continual feare of manifold dangers and distresses? or, to *rest secure* vnder the *wings* of *God's protection, vnder which there is health*? Malach: 4: 2. In a word; with *Noah's crow*, to glutt our selues with the *carrion-delights* of the flesh, *floating* in the *deluge* of this world, euen till we *drowne* our selues in perdition, neuer caring to returne againe to the *Arke*? Or,

Io: 16: 33.

Malach: 4: 2.

ments to our *flying*. Yet from all theſe ſhall wee eaſily *fly*, if we *pray*, *Quis det! who will giue me wings, that I may fly*! Or, if, being *enſnared*, we *pray* againe, *Quis det!* that is, *Quis reddat! Who will looſe mee!* who will *render* me my *wings*, that I may *fly*! *Fly*, & exerciſe my ſelfe in *flying*! becauſe (as the *Proverb* is) *Avis volans non timet retia: The flying bird feare's not the net*. It's neither *ginne*, nor *gunne*, nor *bird-bolt* can reach vs, if we *fly* ſo *high* as *heauen*: Which, what is it, but to *fly* from *danger* to *ſafety*? from *dolour* to *ioy*? from *labour* to *reſt*? To *REST*; which is my *fift*, and *laſt* point; being the *end* of the *former end* of our *wings*, which was *flying*; and ſhalbee the *end* and vp-ſhot of my præſent diſcourſe. And that both you, and I may the ſooner *be at reſt*, ye ſhall ſee me make ſuch haſte to *fly* ouer it, as if I were *Alipes, wing-footed*, with *Mercury*; nay, as if I had *Mercury*, or *quick-ſyluer* in my *wings*. *Et requieſcam, and be at reſt.*

5 ET REQVIESCAM.

1 The Method (ye ſee) is; firſt *VOLABO*, and then *REQVIESCAM*; *Flying*, firſt; and then *Reſting*; the labour of *flying* being the *high-way* to *reſt*; and *reſt* the vndoubted *reward* of that labour. For, as in *Natural Philoſophy*; *Motûs meta, quies*; *Reſt is the end of motion*; And, in *Ciuil* affaires; *Motion*, the way to *promotion*: So, in *Diuinity*, St *Paul* muſt *Sequi*, before he can *Aſſequi*; *follow*, before he can *comprehend*, Phil. 3. And here, we muſt *Volare*, before *Requieſcere*; *fly*, before we can *reſt*. For, (as S^t *Auſtin* ſaith well) *Cùm audis Deum requieviſſe poſt opera, fruſtrà ſperas requiem, niſi poſt labores*: *Seeing ye heare, that God reſted*

Phil: 3: 12.

Auſtin.

rested not, till after his six dayes works, in vaine shall ye hope for rest, but after labour.

Here then must we haue ἑξάημερον *pœnitentiæ*, our *six-dayes worke of Repentance*, which is our *flying to God*, if hereafter we will haue σαββατισμὸν, a *Sabbath of rest*. () Nay, here must we haue our *Quadragesima*, our *Lent of Sorow* for our *sinnes*, if hereafter we will haue a *Quinquagesima*, a *Pentecost*, a *Iubilee of ioy*, and *rest*. To be short; *here* must we haue, as hath the *Doue*, and as had *Doue-like Ezechias*, () *Gemitum pro cantu, mourning in sted of singing*, if *hereafter* we will haue, as haue the *Seraphins*, () *Cantum pro gemitu, singing in sted of mourning*.

Hebr: 4: 9.

Esa: 38: 14.

Esa: 6: 3.

2. Againe; In that the *afflicted soule* here *prayeth* vnto *God*, for *wings*, wherewith she may *fly* vnto him, and *rest*; we are taught, that there is no *true rest*, but in *God*. It's a lesson, which our Sauiour himselfe teacheth, Io. 16. 33. *In me pacem, in mundo pressuram; In me ye shal haue peace, in the world ye shall haue affliction*: There is *Tempestas in imo, tranquillitas in summo; All storme here beneath, all calme there aboue*. Whither then (thinke ye!) is better, or more optable, to liue in perpetual *stormes here beneath?* or in a perpetual *calme there aboue?* To *rest* in continual feare of manifold dangers and distresses? or, to *rest secure* vnder the *wings* of *God's protection, vnder which there is health?* Malach: 4: 2. In a word; with *Noah's crow*, to glutt our selues with the *carrion-delightes* of the flesh, *floating* in the *deluge* of this world, euen till we *drowne* our selues in perdition, neuer caring to returne againe to the *Arke?* Or,

Io: 16: 33.

Malach: 4: 2.

Gen: 8: 8. with *Noah's Doue*, tyred with fluttering abroad o[illegible] of the Arke, and finding no *rest* for the sole of [illegible] foote elsewhere, to retire back into the *Arke* [illegible] *heauen*? *Fly* we then to the *windowes of heauen*, [illegible] did *Noah's Doue* to the *window of the Arke*; [illegible] *God*, the *true Noah* (which signifieth *Rest*) may [illegible] *forth his hand to take vs in*: And, with the *Do*[illegible]

Cant: 2: 14. Cant: 2: frequent we *Foramina petræ, the hoale*[illegible] *the rock*, by the frequent meditation of the bleed[illegible] wounds of our blessed Sauiour, *the Rock of our sa*[illegible] *tion*. Then may we sweetely sing with our Princ[illegible]

Psal: 124: 6. Prophet, Psal: 124: *Our soule is escaped, euen as a* [illegible] *out of the snare of the fowler; the snare is broken* [illegible] *we are deliuered*. Yea, then, and neuer till then [illegible]

Psal: 116: 7. we merily *sing a Requiem to our soule*, Psal: 116: [illegible] *vertere in requiem tuam, anima mea; Turne ag*[illegible] *thy rest, ô my soule, for the Lord hath rewarded* [illegible] He hath already in *part* rewarded thee with a [illegible] *tual rest*, by *giuing* thee *wings to fly* from sorow [illegible] heavines, and shall hereafter reward thee to the [illegible]

Matt: 8: 11. with an *æternal Rest*, when thou shalt [illegible] *sit downe with Abraham, Isaac, and Iacob in the* [illegible] *dome of God*, where sorow and heauines shall fly [illegible] thee; and where thou shalt for euer celebrate a [illegible]

Esa: 66: 23. *bath of rest*; euen *Sabbathum ex Sabbatho* (*) *Sab*[illegible] *after Sabbath, Sabbath vpon Sabbath*, to the *Lord* [illegible] that *Sabbath*; Euen to God the Father, God the S[illegible] and God the holy Ghost, one thrice holy, bles[illegible] and vndiuided Trinity, To whome in persons th[illegible] in essence one, be ascribed all Might, Maiesty, [illegible] Dominion both now and for euermore, Amen.

FINIS.

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